Another CRY *of the* INNOCENT & OPPRESSED, FOR JUSTICE:

OR,

A Second Relation of the unjuſt proceedings at the Seſſions held at *Hicks*'s Hall for the County of *Middleſex*, and at the *Old Baily*, *London*, the *6th* and the *14th* dayes of the *10th* Month or *December*, 1664 With and againſt 32 more of the People called *Quakers*, who were all ſentenced for a pretended breach of the late Act.

Together with an Account of the moſt material Paſſages between the Priſoners and the aforeſaid Courts, in which it doth appear very plainly, That only Meeting to Worſhip God in the Spirit and in the Truth, is by the Judges, made and declared to be the matter of Fact deſerving ſo grievous a Sentance.

Unto which alſo is now Added,

A Brief, Short Summary of the Sentencing of 36 more of the aforeſaid people, in ſcorn called *Quakers*, at the two places above mentioned, 4 at *Hicks*'s Hall, and 32 at the *Old Baily*, the *11th* and *15th* of the *11th* Month called *January*, where they were all Sentenced for to be Tranſported to the Iſland of *Jamaica*.

But ye have deſpiſed the poor; do not rich men oppreſs you, and draw you before the Judgment ſeats? Do not they Blaſpheme that worthy Name by which ye are called? Jam. 2. 6, 7.

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Theſe are the Names of the Twelve, Sentenced at Hicks's *Hall.*

Edward Berkly.
William Mathews.
John Terry.
Diggery Marſhall.
William Brend.
John Goodwin.
John Noble.
Nathaniel Harding.
Vincent Gerrard.
Edw. Malitrat.
Francis Tarcy.
Martin Groſhe.

BIlls o Indictments being drawn up againſt the aforeſaid twelve perſons, they were deliverd to the *Grand Jury* (who were men generally of the ſame ſpirit with the perſecutors and Judges) for though the Bils of Indictments contained many and divers Criminal Tearms to expreſſe the matter of fact: [*viz.*]

☞ 1. For being at an Unlawful meeting, or Conventicle. 2. For being there under colour and pretence of Religious Exercife. 3. That this Religious exercife was in other manner then is allowed by the Liturgie or practice of the Church of *England*. 4. For being there with divers other Malefactors (or diſobedient perſons) to the terror of the people, and diſturbing the peace. Fiftly and laſtly, That they were there to do the aforeſaid evils contrary to the form of the late Statute in that caſe provided, *&c.*

Now this Grand Jury never ſo much as called for evidence to prove any one of thoſe crimes aforeſaid, but all they required of the Witneſſes was, to give evidence that the Priſoners were met together at ſuch a time in ſuch a place, above the number of five &c. This was all the Witneſſes ſwore, upon which they found all the Bills.

Their deſigned work being ſo far done, the aforeſaid priſoners, on the fixth day in the morning, were brought from *Newgate* to *Hick.*'s Hall: And firſt four (viz.) *Edmond Berkely*, *William Mathews*, *John Terry*, *Diggery Marſhall* were ſet to the Bar, and bills of Indictments was read againſt them, containing thoſe crimes before recited; and they being asked whether they were Guilty or not, anſwered ſeverally, That they were not guilty of thoſe things laid to their charge.

Then were the other eight called, viz. *William Brand*, *John Goodwin*, *John Noble*, *Nathaniel Harding*, *Vincent Gerrard*, *Edward Mallitrat*, *francis Tracy*, *Martin Chroſhe*, one after another called to the Bar, and their Indictments read, which were for matter the ſame with the other, being all of one form; who being asked Guilty, or Not Guilty, they anſwered as the former had done, *viz.* That they were not guilty of being at any unlawful Meeting or Aſſembly, &c. and only too of them demanded a Copy of their Indictments, but Judge *Hyde* ſaid, Except they would pay eight pence

a fleet for them, they might not have them; so they answered, that was extortion, and they could not do it.

Now note how Judge *Hydes* cruelty and subtilty appears in this his setting so high a price upon the Clerks labour, knowing the prisoners would not pay so dear for it, and therefore would be the less capable to overturn and make void their Indictments: For it was noted, what would make against the prisoners every way, that he and the rest were sure to make use and advantage of. And rather than they would want evidences against the prisoners on the other hand, the Clerks should loose all their Fees as was observed when the Witnesses did not appear, the Judges were angry and very much displeased. Then one of the Justices on the Bench told the Judges the reason why they did not appear was, because the charge of drawing their Recullizance was so great. Then said Judg *Hyde*, to incourage them to be Witnesses (who were bound thereto) against the Innocent, That they should pay nothing. And if the Clerks did make them pay a groat, he would make them pay ten for it. One of the prisoners also said to the Judg, What advantage will it be to me if I should plead?

Judg. If you plead, and are not found Guilty, you may be cleared by the Jury.

Prisoner What if the Jury men be overawed by you that are Judges? And if you have already determined the Case, as was known the last Sessions before this, where some of our friends were sentenced that did plead, and some that did not plead: And the Jury threatned. &c.

Jud. Keeling. You scandalize us: but the prisoner spake truth. After some more words they were all set to the Bar.

Then the Petty Jury was called over, sworn, and charged according to their usual form, (viz.) *Well and truly to try, and true deliverance make betwixt the King, and the Prisoners at the Bar, and to bring in their Verdict according to Evidence, &c.*

How this was, let Gods Witness in all Consciences judg.

Clerk. Set *Edmond Berkly* to the Bar, who read the Records of the Justices to prove the First and Second pretended offence; and the Witnesses were called and sworn to prove a Third. One was one of the Justices Clerks, who swore that he did see the said *Edmond*

mond at such a place, at such a time. Then a Constable present gave Evidence, that he did not remember the said *Edmond*, but he did carry the persons mentioned in the *Mittimus* to the prison of Newgate. *William Turner* also gave Evidence, that he received the said persons into Newgate such a time.

Jud. What say you for your self?

Pris. Their Evidence, and so saying, doth not prove me to be guilty of being at an Unlawful meeting.

Jud. That's not the thing; were you not at such a time at such a place? if you were, the Law doth judg all such meetings to be unlawful.

Pris. The meeting, simply as it is a meeting, is not unlawful; but the unlawfulnesse of it must be proved by something either done or said: Therefore Jury-men take notice, that the Witnesses have not proved any thing to make the meeting unlawfull.

Judg. Set him aside.

Then was William Mathews *set to the Bar, and evidence given as before.*

Judg. What have you to say for your self?

Pris. I was at no unlawful meeting, neither have I done any thing to the breach of any mans peace, nor in contempt to the Kings Laws: but what I did was to worship God, and to serve him in the uprightnesse of my heart, and to no other end did I ever meet, the Lord knows, to whom I must give an account.

Judg. Was you at that meeting such a time (naming the day) at such a place?

Pris. I was at no other meeting, then to wait upon the Lord, and if for which service and worship of God, and testimony of his Truth, I must be separated from my Wife and Children, which are neere and dear to me, the will of the Lord be done, I am freely given up.

Judg. Take him away.

Pris. Jury-men, I would have you take notice, that there is nothing of Fact proved (neither in word nor deed) against any of us: Therefore you ought not, neither can you with a good Conscience, bring us in guilty.

John

John Terry at the Bar.

Judg. Have you any thing to ſay?

Priſ. I deſire to ſee my Accuſers.

Judg. Swear the Conſtable: Being ſworn, he gave Evidence, that he brought the ſaid *John Terry* to priſon ſuch a day. The Clerks boy looking into his book, ſaid he ſaw him at the meeting; alſo *William Turner* gave Evidence that he received him into his cuſtody.

Priſ. This doth prove me but once; it doth not prove three times.

Judg. The other two are plain by Record.

Priſ. There are Records that are falſe: for ſome have been ſtopped for the Third pretended offence, on the Firſt and Second, by reaſon that ſeveral men are of one Name.

Judg. Will. Turner, what can you ſay againſt this man?

Will. Turner. He hath been three times in priſon.

Priſon. So hath many Felons.

Will. Turner. He hath been three times committed for being at a meeting, the firſt time he was committed for three moneths, and twice ſince.

Priſ. Is it a Crime ſufficiently worthy of Baniſhment, to meet together to ſerve the Lord?

Judge Hide. **It's Crime enough, it's Crime enough:** ſet him by.

Then a friend reply'd and ſaid, *Record that, or, Let that be Recorded.*

Then was *Diggery Marſhall* called to the Bar.

The Witneſſes were ſworn (one being the Clerks boy) to whom the Judg ſpake and ſaid, Did you ſee this man at ſuch a place? The boy looking in a paper ſaid, Yes.

Judg. Did you ſee him there ſuch a time?

Boy. Yes.

Judg. Did you ſee him in the Meeting?

Boy. I cannot tell that; but I ſee him brought before the Juſtices.

Priſ. I ſuppoſe he hath not this in his paper.

Judg. Well he hath enough: in like manner the other Witneſſes

ſes gave their Evidence.

Judg. What ſay you? If you have any thing to ſay, you may now ſpeak.

Priſ. I ſuppoſe it is to little purpoſe to ſay any thing, you will go on as you have determined, let me ſay what I will.

Judg. No, you ſhall be try'd according to Law, and we will do you juſtice and right.

Priſ. I have little cauſe to expect it, for I have ſeen little done as yet. I am here Indicted for being at an unlawful meeting, which is not yet proved that the meeting was unlawful.

Judg. It is proved that you was at a Meeting, and the Law judges that meeting to be unlawful, and therefore we judg it ſo, it being under a pretence of worſhipping God contrary to the Liturgy of the Church of *England*.

Priſ. I do not underſtand that it is contrarary to the Liturgy for me to meet to worſhip God in reality and truth, and not under any pretence. And if we meet really to worſhip God, muſt we ſuffer for that?

☞ *Jud. Hyde* **yes that you muſt.**

Standers by, with much griet of heart, ſaid, Was ever the like known?

Then Judge *Keeling*, to mend the matter, ſaid, You ſhall not ſuffer for worſhipping God, but for being at an unlawful Aſſembly, contrary to the Law.

But this covering is too narrow, *Out of the abundance of the heart the mouth ſpeaketh.*

Then was *William Brand* called to the Bar, his Indictment read, &c.

Judg. What have you to ſay?

Priſ. The Indictment is null and void, by reaſon of the Errors that are in it: And though I do not trouble my ſelf with your Laws, yet according to the Knowledg I have, there may be much ſaid in exceptions againſt the Indictment, in the Nicities and Punctillios of your own Law, but I matter not theſe things. I ſhall come to that part of the Indictment, in which I am charged for being at an unlawful meeting, (but the Judge often interrupted him, and would not ſuffer him ſpeak what he had in his heart to declare, &c.) No clear

evi-

clear Evidence did appear against him, and they were at a ſtand how to proceed; but at laſt the Judge called for his *Mittimus*, where he found he was one time committed from *Wheelers Street*, which prov'd an Error in their Indictment, being * Indicted for being that ſame day at *Mile-end*. There was no Witneſſe to prove the firſt, ſecond, or third pretended offence, till *Thomas Swallow* called a Juſtice (whoſe name the Judg ſaw at the *Mittimus*) was called to by the Judg, and aſked whether he knew the priſoner? who ſaid he did not. Then the *Mittimus* was ſhewed to him, to ſee if he would own it, and the book was given him to ſwear. Then ſaid the priſoner, If he muſt ſwear and be a Witneſſe, let him come from off the Bench, and ſtand in the Witneſſes place, but the Judg would not ſuffer it ſo to be: So he gave Evidence upon the Bench upon his Oath, That if the priſoners name was in the *Mittimus*, then he muſt be in the meeting. I own it is my hand, ſaid he.

* Note, this would have quaſhed an Indictment againſt a Fellon.

Judg. 'Thats enough.

Priſ. Muſt we be Judged by Conſequence? I judge that the Jury ſhould have plain, evident proof to proceed upon.

Judg. They may proceed and take evidence by conſequence, except you can prove that you were not at the meeting.

Then the Clerk of *Tho. Byde*, called Juſtice, was ſworn.

Judg. Reach him the *Mittimus*; I own, ſaid he, this to be my writing.

Judg. Do you know the priſoner? Did you ſee him at the meeting?

☞ Yes. **For he was praying.**

Judg. Take him away.

Priſ. I have ſomething to ſay to the Jury.

Judg. We will not ſuffer you to ſpeak to them. So he was hurried away.

Then was *John Goodwin* ſet to the Bar, &c.

Tempeſt the Conſtable was ſworn.

Judg Keeling. Did you ſee that man at the meeting ſuch a time?

Tempeſt. Yes that I did, if his name be in the *Mittimus*.

Then a young *boy* was called and ſworn.

Judg. Come what can you ſay, did you ſee him at the meeting?

Boy. I see him in the Yard, by the same token he told the Justices, that if he was among the *Turks*, he might find more favour then amongst them; *William Turner* was called.

Judge. Did you receive him such a day into your Custody.

Turner. Yes and please your Lordship, I did. *Will Rider* gave evidence also that he saw him in the Meeting.

Judge. It is enough, what say you now? *Prisoner.* There is no evil charged against me. *Judge.* Set him aside.

John Noble was set to the Bar, &c. The Witnesses not appearing, the *Judge* called for the Mittimus, *Justice Pitfield* and his *Clark* were sworn (who made the Mittimus) who gave evidence that he was at the Meeting, &c. *Judge.* You see it here appeares that you were there. *Prisoner.* The Lord God of Heaven and Earth will plead my cause. *Judge.* Set him aside.

Nathaniel Harding was set to the Bar, &c. *Tempest* the Constable gave evidence that he saw him at the Meeting at *Mile-end*, and no more; and *William Turner* gave evidence that he received him into his Custody, &c. *Prisoner.* I wonder much how any of us can be brought in guilty, seeing none doth evidence any evil against us.

Judge. Set him aside.

Then was *Vincent Gerrard* set to the Bar, &c. And being silent, the *Judge* said, it is pitty young men having good Trades, and might live well, should bring themselves into these troubles.

It's more to be lamented that old men should be such unjust Judges to sentence men for to be Transported for doing well.

Judge. What sayes the Witnesses, was the Prisoner at the Bar in the Meeting?

Clark. I will look in the Mittimus if his name be therein, to be sure he was there; *Clark.* His Name is there.

Judge. Set him aside.

Then was *Edward Mallitrat* brought to the Bar, &c.

Judge. What have you to say?

Prisoner. Where are my Accusers?

J. H. Call Justice *Marches* Clark; What say you *Tho. Porter?* My Lord I did not mind him there *Judge.* Sir *William Rider* what say you? My Lord I do not know his face, there was so many there. *Tempest.* What say you, my Lord I brought him to *New-Gate*, *Will. Turner.* What say you, my Lord I receiv'd him.

Judge Twisden. Now you must clear your self whether you was at the Meeting or not?

Prisoner. What shall I say, I may compare you to the Scribes and and Pharisees, for they said they had a Law, and by that Law they Crucified the Lord of Life.

Judge Twisden. No matter for that, have you any thing else to say. *Prisoner.* It is to little purpose to say any thing to you. So he was set by.

Then *Francis Tarcy* was called to the Bar, Indictment read, &c. The Witnesses being Justice *Pitfield's* Clark, and *William Turner* (Turnkey at *Newgate*) who gave evidence that he was at the Meeting, and the Clark said he was the first in the Mittimus, the Judge said that was sufficient.

Judge. What say you?

Prisoner. I did not meet in any seditious Conventicle, neither am I a malefactor, or evil doer; and I am otherwise perswaded of the Meetings, for they are peaceable, and are the Meeting-places where the people of God are wont to assemble.

Judge. Set him by.

Then *Martin Crosse* was set to the Bar, &c. The Witnesses gave evidence in this wise, That he was at the Meeting, and being brought before *William Rider* at *Mile-end*, who demanded what he came thither for? He replyed, to wait upon God in his fear.

Judge. Have you any thing to say for your self?

Prisoner. I did meet often at that place in the fear of the Lord, which the Lord God commands and allowes men to do, now if your Law by which you proceed against me be contrary to this Law of God, then I must desire your Councel, which of these two you would advise me to obey? for you being Judges ought to be my Councellors, and to deal impartially, and not to flout at me as some of you have done, by your disdainful language in biding me medle with my Sizzers; I knowing that both my liberty and life may lie at stake, I desire to be heard, for I have not transgressed any just Law; I am not guilty of being at any unlawful meeting; wherefore I desire your Councel what I should do in this weighty matter, the Law of God commanding and allowing me to wait on, and serve him in his fear, and your Law prohibiting it, in this case pray what must I do, or which shall I obey?

Judge Hide. You must go to the Church, and leave these factions. *Prisoner.* Do you call the Law of God a Faction?

Judge.

Judge. Take him away. *Priſoner.* I am not guilty of thoſe unlawfull things which your Law is made againſt, and falcely charged againſt me in the Indictment, being ſure that I am innocent and cleare from any ſuch thing. *Judge.* Your impudence ſhall not ſerve your turn. *Judge Twiſden.* Was you at the Meeting to worſhip God? *Priſoner.* I have been at many Meetings to wait upon the Lord in his feare, as the Law of God commands, and no Law ought to be made againſt it.

Judge. We do not Try you for any unlawfull thing you did at the Meeting, but we have proved that you was at the Meeting; and the Law ſuppoſeth that meeting to be unlawful.

Priſoner. Without any unlawful thing done or ſaid?

Judge Keeleing. We care not what you did there, we have proved that you did meet.

Priſoner. I underſtand that God is a ſpirit, and I meet to worſhip the eternal God in ſpirit, as he perſwades my heart and conſcience; and muſt I be condemned to baniſhment for that?

Judge Keeleing. Yes yes, for the Law is againſt it.

Judge Twiſden. He hath confeſſed that he was there to worſhip God, and their worſhip is contrary to the Liturgy of the Church of *England.* *Judge.* Have you the Common Prayer Book read amongſt you? *Priſoner.* I deſire to know what Law I have broken?

Judge Hide. This Law (meaning the late Act) for ſuppreſſing ſeditious Conventicles. *Priſoner.* What in meeting to worſhip God according to my perſwation. *Judge Keeleing.* Ay.

Priſoner. Remember you are executing a Law which is contrary to the Law of God. *Judge Twiſden.* Go medle with your Sizzers, (he being a Barber.) *Judge Hide.* Take him away.

Priſoner. Jury-men, I hope you will take notice that I am not proved guilty of theſe evil things the Law is againſt, and that I am falſly accuſed of.

The Jury went forth and ſoon returned, and brought in their Verdict, that eleven of the 12. were guilty, but they had ſome doubt about the young man, *viz. Vincent Gerrard,* which the Judge pittied, (it may be to pleaſe the Judge) ſo that they did not agree to find him guilty, but when they underſtood the Judges mind more plainly, by his biding them go forth again, they never went forth to conſult any further, but preſently agreed among

themſelves that he was guilty alſo, which publickly ſhewed forth their own weakneſs, and that they were but as a cypher and for a cloak, &c.

Then they ſoon (even that very morning) proceeded to ſentence, and ſentenced all the aforeſaid 12. perſons for to be Tranſported to the Iſland of *Jamaica*, there to remain ſeven years. Thus it may be ſeen how the Juſt are oppreſſed for Righteouſneſs ſake, and how thoſe that the Lord hath choſen are condemned by the unjuſt.

This one thing alſo may manifeſt the enmity and injuſtice of the aforeſaid Judges: A friend ſtanding by, (but not in the face of the Court leaſt he ſhould give an occaſion) was by one of their envious Officers haled out into the yard, telling he was a Solicitor, and came to inſtruct the Priſoners; The Judges perceiving that he was, called a *Quaker*, called for him to be brought into the Court, the which their Mercenaries quickly did, and ſet him to the Bar, (but pull'd off his Hat before) as he ſtood at the Bar, Judge *H.* asked where his Hat was? ſome anſwered that it was taken from him, then he ſaid, give it him into his hand again, the friend perceiving his enmity and ſnare when it was proffered him, would not receive it, but ſaid that it was taken away violently from him in the Court, and he ſhould not then receive it; Then ſaid *J. H.* put it upon his head, which was done accordingly, Now ſaid he, I command you to take it off; I deſire ſaid the friend to know by what Law thee commands me ſo to do? Being ſilent a while, at laſt ſaid that they were Miniſters of Juſtice, and repreſented the Kings Perſon, and he ſhould Reverence Authority; He ſaid he did not keep his Hat on in contempt of the King, or any mans perſon or Authority, but for conſcience ſake, not dareing to be ſubject to the wills of men; preſſing ſtill to know what Law there was to command him to put off his Hat any more then any other of his garments; withal telling them that Honour, Reverence and Reſpect did not conſiſt in puting off the Hat, or any other part of his Garments, and that they might as well command him to put off any other of his Cloathes; but *I. H.* having neither Law nor reaſon to urge in the Caſe, ſaid it was a cuſtome, &c. and in fine, becauſe he did not obey his wilful command of the Court, (though they made the occaſion and created the pretended offence) they told he ſhould be fined five pound, to be levied upon his Goods, and be committed

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to Prison till he found Sureties for his good behaviour, which accordingly was done, and he immediately carried away to *Newgate*.

Now let the honest righteous principle of God in all, judge whether this be righteous dealing, that a man should be fined and imprisoned, and not for the breach of any known Law, nor for any ill behaviour; and whether pride and bitterness, envy and cruelty, partiality and respect of persons doth not abound in and among such Judges and Courts of Judicatory: but the Lord doth and will judge the cause of his people over again, and he will be avenged on his enemies, and his judgement doth and will take hold upon all oppressors and persecutors of his harmless people.

And this is also remarkable, *Thomas Dawson* one of the Jaylors of *Newgate*, who was the first person (in *London*) that swore before a Jury against friends in the execution of this late Act, (who gave false evidence) at their Tryal in the *Old Baily London*, the 15th. of *October* 1664. after which time he was took notice of, that he never thrived in his body, but complained much of distempers within, and could eat little, but wasted to the time of his death, and he died the 30th. of *Decemb.* or the 10th Month.

Now all men that swear against people that fear God, rashly, inconsiderately and mercenarily, may expect assuredly that the just hand of the Lord will overtake them, and his righteous judgments find them out, in this world or in that to come, the wicked shall not go unpunished.

Here followeth the proceedings of the same Judges sitting in Justice-Hall in the *Old Baily London*, the 14th. of the 10th. Month with the Prisoners hereafter named briefly related, *Viz.*

Anne Prest, William Newman, John Clouse, Rebeccah Trump, Anne Royley, James Carter, William Parker, Elizabeth Pike, Elizabeth Harding, Thomas Cox, Mabell Wheeler, Isibel Hacker, Benjamin Greenwell, John Chaplin, Manasseth Howard, Lawrence Fullove, Edmond Overd, James Pearne, Thomas Vosse, Lawrence Aplin.

The above named Prisoners were brought from *Newgate* to the Sessions-house on the day aforesaid, and the bills of Indictment, which for matter and forme were all one with those before recited, were found by the Grand Jury, upon the bare evidence of meeting together above five, &c. The Prisoners being set to the

Bar

Bar, and their Indictments read, they were asked Guilty or not Guilty; to which they most answered that they were not guilty of any evil, nor of being at any unlawful assembly, &c. onely *Ben. Greenwell* when he was asked guilty or not guilty, said, he had two or three questions to ask before he should be willing to plead.

Judge. We shall answer to no questions till you have pleaded.

Prisoner. I am not willing to answer by way of plea, unless you will resolve me in these things, I knowing that it is matter of weight and concernment to me in this case to be resolved before I plead, I am ignorant of the Law, and you that are Judges are bound to resolve the Prisoners at the Bar as to matter of Law, and I demand it of you as my right, my first question is this, *viz.* What method doth the Law prescribe as to the choice of Juries? Secondly, whether I may not make my exceptions against them? Thirdly, how many I may except against?

Judges. You must plead to your Indictment, and you may make your exception.

Prisoner. It's a matter concernes me to be resolved in before I plead, and it is reason I should be satisfied what I may, before I cast my self upon the Jury; for the last Sessions you threatned the Jury, especially such of them as acted conscienciously, and that could not find our friends guilty; and how can we expect right to be done to us when men that bears an honest mind are over-awed, and dare not act it may be according to their consciences, and for such as make no conscience of what they do, we expect no right from them.

Judge. Will you plead?

Pris. Yes, if you will promise before the people to allow me my exceptions. *Judge.* We will make you no promises.

Pris. I am not satisfied concerning the Jury, and the choice of them. *Judge.* This we will resolve you in, the Sheriffs returned them. *Judge.* If he will not plead, take him away.

Pris. I am not willing to plead unless you will promise to allow my exceptions. So they took him away, and put him into a hole amongst the Felons, and *Lawrence Fullove* who did not plead in their way, was put into the hole with him, for when the usual question was asked him, guilty or not guilty, he said to the Judge, I shall leave it to that of God in thy conscience to judge: The

Judge

Judge was silent a while, then afterwards asked him again whether he was guilty or no? *Prisoner.* Thou sets as Judge, I leave it to thee, do thou dread and fear God. *Judge.* Are you guilty or not?

Prisoner. Look one another in the face, there shall you see guilt.

Judge. That shall not serve your turn. *Prisoner.* Here's my body given up in the will of God. *Judge.* It shall be sent far enough.

Prisoner. I value not thy Threats, I shall take that with me which shall glad my heart, and which all the Lawyers in *England* are not able to purchase, even a good Conscience, yea a good Conscience.

Judge. You are an impudent fellow, and do not talk as if you were a Religious man. *Prisoner.* That's thy own, it's thou that art the stubborn and stiff-necked Jew who art for judgement.

Judge. Take him away, put him up. So he was haled away and put into a stinking hole with *B. G.* among the Felons.

Then those eighteen that pleaded were set to the Bar, and the *London* Jury were called over, and sworn in their usual manner and form, well and truly to Try, &c.

Anne Preist at the Bar, her Indictment read, &c.

Judge. Was you at the Bull and Mouth such a time?

Prisoner. I was at the door, I was not in the house, but when the Officers came to disturb the peace as their usual manner is, they forced me in; but the Lord God hath made three Children fatherless, and you go about to make them Motherless.

Prisoner. Jurymen, take heed to your Consciences; Some of them answered we cannot help what we do.

William Newman called to the Bar, Indictment read, &c.

Judge. Was you at the Bull and Mouth?

Before he answered, one witnessed that he saw him there with about forty more, by the same token he pull'd down one that was speaking, &c.

Judge. What say you for your self, what did you do there?

Prisoner. I was there according to the will of the Lord, and who dare say against it. *Judge.* Set him by, he confesseth that he was there. *John Clouse* was set to the Bar, &c. And the City Marshall gave evidence that he was in the Meeting.

Judge. What can you say for your self?

Prisoner. I say I am not a subject of this Realm, and therefore this Act doth not concern me.

Judge.

Judge. No, no, we have looked over the old Statutes, and we finde that every one that comes hither to live for any time, he is a subject to this Realme.

Pris. May every subject then purchase Land. *Judge.* I tell you no, but answer you to the Fact, was you there or no? he answered nothing. *Judges.* He cannot deny it, put him by.

Rebecah Trump was set to the Bar, &c. Witnesses gave evidence that she was at the Meeting, &c. *Judge.* What say you, was you at the Bull and Mouth? But before she did answer, the Judge bid take her away, she cannot deny but she was there.

Anne Royley at the Bar, the like evidences above against her.

Judge. What have you to say? *Pris.* I was at no seditious meeting or Conventicle. *Judge.* Take her away, thats enough.

Set *James Carter* to the Bar, &c. Witnesses gave evidence that he was at the Bull and Mouth such a day, &c.

Judge. What can you say for your self?

Pris. There is nothing proved that the meeting I was at, is unlawful, for it must be an unlawful actions that makes a meeting unlawful. *Judge.* Set him by: Then the Prisoner cryed out and said, you had as good knock me on the head at the Bar, as not let me plead for my life and my liberty, and it may not only be my own life, but the life of my Wife and Children. *Judge.* Take him away.

Then was *William Parker* set to the Bar, &c. Evidence given as before. *Judge.* What can you say for your self, was you at the Bull and Mouth? *Pris.* I thought I should not accuse my self, I was at no unlawful meeting, therefore *Jurymen* take notice that none hath proved the meeting unlawful, or that we did meet under a pretence, &c.

Elizabeth Pike put to the Bar, Indictment read, &c. Evidence given that she met, &c. *Judge.* What say you?

Pris. I tell you that I am unacquainted with your Law, and was never before those called Judges till now, but I have often met amongst the dear Children of the Lord; and I do not question if you have not a hand in sheding my innocent blood, I shall meet with them again and again. *Judge.* Take her away, she hath said enough.

Pris. Hear you Jurymen in whose hands my liberty (and it may be my life) is committed, have you a care of destroying my liberty, and of sheding this my innocent blood, but if you are wilful

and

and are resolved to do it, who shall pray that it may not be laid to your charge? *Judge.* Take her away, take her away.

Elizabeth Harding at the Bar, &c. Evidence given as before.

Judge. What say you? *Prisc.* I know the living God, therefore I cannot worship graven Images; And be it known unto you all, if I had as many bodies as haires on my head, I could lay them all down for the living eternal truth of the living God; also know that I am not ashamed of the Testimony I bear, for I was there in obedience to the Lord, therefore have you a care that you shed not the blood of the Innocent.

She spoke also to the Jury, and bid them observe the command of Christ, (*As you would that men should do unto you, so do unto them.*) And take heed that you shed not Innocent blood.

Thomas Cox was set to the Bar, &c. the Evidence given was, that he was in the Bull at a Meeting with others above 5 such a time, &c.

Judge. What say you, were you there or not?

Prisc. I was there to wait upon the Lord, and if that is become a Crime worthy of Banishment let all people judge?

Judge. Set him by. *Mabell Wheeler* at the Bar, &c. Evidence as before. *Judge.* Was you at the Bull and Mouth?

Prisc. I was there, and it was for no other end then to worship God in spirit and truth.

Isabel Hacker at the Bar, &c. Evidence as before.

Judge. What say you? *Prisc.* We are innocent before the Lord God, and I do believe you are resolved and determined what to do against us, so it is little matter for to plead, however in Gods Court I am not guilty of meeting under a colour and pretence, nothing of that hath been proved against any of us.

John Chaplin called to the Bar, &c. the like Evidence against him.

Judge. What say you? *Prisc.* I am innocent. *Judge.* Set him by.

Manasseth Howard was set to the Bar, Witnesses gave evidence as before, that he was at the Meeting. *Judge.* What say you *M. H.* was you at the Meeting at the Bull and Mouth?

Prisc. The Swearers have sworn I was there. *Judge.* You will not deny it?

Prisc. I will not deny the truth.

☞ *Judge.* Put him away, that's enough.

Then *Edmond Ward* was called to the Bar, &c.

This Ed. W. *excepted against one of the* Jury, *because he heard him say of two friends he would have them soundly whipt at* Bridewell Judg. *if that be all, swear him, &c.*

Evidence given as before. *Judge.* What have you to say?

Prif. Is it a crime to wait upon the Lord?

Judge Twifden. Yes, yes. *Prif.* Speaking to the people, said I have no more to say, if it be a crime to wait upon the Lord. Then the Judge speaks as if he miſtook what he ſaid.

Prif. Take notice I was at no ſeditious Conventicle.

Judge. Take him away. *James Pierce* was ſet to the Bar, &c. the Witneſſes gave Evidence that he was at the Bull and Mouth ſuch a time, &c. *Judge.* What ſay you for your ſelf?

Prif. You do, you know not what, I look upon you not to be competent Judges to judge me, or any of us, upon this account we ſtand here indicted for. *Judge.* You are a Judge over the Kings Law, away, away. The Priſoner ſeeing there was a bad Jury as well as Judges, ſaid, Have a care what you do, this is the ſtone at which Generations paſt, and thoſe that not long ſince were in power were confounded by; and if you daſh your ſelves againſt it, you ſhall be broken, and if it fall upon you, it ſhall grind you to powder. *Thomas Voſe* was called to the Bar, &c. the Evidence againſt him as before. *Judge.* What have you to ſay, was you at the Bull and Mouth? *Prif.* I was there, and if I have my liberty I ſhall be there again. *Judge.* What would you do there?

Priſoner. I have ſpoke enough already.

Lawrence Aplin at the Bar, &c. no Witneſſes proved that he was at the Bull and Mouth, but *William Turner* gave evidence that he had been in his Cuſtody four times. *Judge.* What ſay you for your ſelf? *Prif.* It is in vain for me to ſay any thing to you.

Then the Jury went forth, and in leſs then half an hour returned again, and brought all the aforeſaid twenty perſons in guilty. Then the Recorder took the late Act in his hand, and ſpoke ſomething to the Priſoners concerning the breach of the Law; as if their condemnation were juſt; to which a Priſoner replyed, and ſaid, Deceit, you dead men, I ſee through your law, it is the eternal Goſpel, I ſtand here this day in bonds for, which whoſoever renounceth, ſorrow ſhall never depart from his houſe; yea verily ſaith my God. Another ſaid, you have daſht your ſelves againſt the ſtone, and you ſhall be broken, and it ſhall alſo fall upon you, and grind you to powder; but the Recorder (without asking any of them what they had to ſay, why judgement ſhould not be

be given, &c. proceeded to read the Sentence, which was this; (viz.) *That they, and every of them, ſhould be Tranſported to the Iſland of* Jamaica, *there to remain ſeven years.*

Here followeth the Names of 32. more Sentenced the 16*th.* of the 11*th.* Moneth (called *January*) 1664. at the *Seſſions* held in the *Old Baily*, and alſo of *four* Sentenced at a *Seſſions* held at *Hicks-Hall* on the 12*th.* of the aforeſaid Moneth.

Robert Hayes, Robert Pute, John Fox, John Tilby, Edward Walker, John Tiſdell, William Garrald, John Grane, Mathias Gardener, George Tayler, Richard Lambert, Evan Jones, William Tilleby, William Tillet, Iſaac How, Edward Bull, James Harding, George Evan, John Maſon, Joſiah Clare, Chriſtopher Dickinſon, Iſaac Warner, Edward Bruſh, Richard Smith, Mary Powell, Ann Dance, Elizabeth Dixſon, Katherin Charles, Suſanna Horn, Dorethy Hall, Allice Richardſon, Margaret Uſher, Thomas Stokes, Thomas Clarke, Thomas Burbuke, Bartholomew Harne,

Now becauſe the proceedings of theſe two Courts was for manner, matter and form, the ſame with the former, and little more obſervable then what is already mentioned in the foregoing Relation, for brevity ſake it ſhall only be touched at: Thus, the Grand Jury having found the Bills upon no better Evidence then the former, they were brought from *Newgate* to the aforeſaid Courts, and their Indictments being read, they generally pleaded not guilty of thoſe evil things laid to their charge therein, but acknowledged that they met together to Worſhip God, &c. which Judge *Keeling* ſaid and declared publickly ſeveral times that that was matter of fact, and that that was crime enough being againſt the Law; and notwithſtanding the Priſoners pleaded that they did not meet under colour and pretence, &c. but in reality

and truth to Worship God, which the Law was not expresly against, and that the Law did not make that matter of fact; yet Judge *Keeling*, Recorder *Wilde*, and *Rich. Brown*, when the Jury was ready to go together to consult the matter, would faine have perswaded them that they need not go from the Bar, matter of fact appearing so clear before them; *viz.* (the Witnesses gave Evidence that they met at such a time and place) and the Prisoners they had confessed that the end of their meeting was to Worship God,) the Jury looked upon one another a while, not knowing well what to do. at last one of them spake, and desired they might go together, at which *J. K.* the Recorder, and *R. B.* seemed to be greatly troubled, and in a very threatening manner behaved themselves both in words and gestures, especially towards him that desired to go forth, and as they were going, gave them charge, encouragement, and instructions to bring in their verdict according to the mind of the Court, withall told them if they would come again quickly they would not go to Dinner till they come, and then they should be discharged, but they staying, the Court was adjourned, and went to Dinner; About 4. they met again, and immediately the Jury came and delivered their Verdict concerning all the 32. persons, wherewith they were charged, that they were guilty, at which the Court seemed much delighted, and very well pleased, and Judge *Keeling* stood up and told them they had done very well, and thanked them for their very good service; (and something was given by the hand of the Ordinary or Priest of *Newgate* into the hand of the Foreman, some that saw it judged it to be a Reward from the Court) so they were forthwith discharged; then the Recorder took the late Act in his hand, and began a colourable Preamble, which the Prisoners would not regard nor give place unto, so he stopt, and said, If you will not hear, then you must hearken to your sentence, which is, that you, and every of you, shall be carried from hence to *Newgate*, and from thence be Transported to the Island of *Jamaica*, there to remain seven years.

Then he called to the Jaylor, and said, notwithstanding sentence was past, Yet if any of them would send to him, and signifie their Conformity to the Established Religion of the Church of *England*, and come to St. *Pauls* Church next Sunday, such should be discharged

charged from that ſentence and impriſonment alſo. Then they were all carried away to *Newgate*, where there are in all under the ſentence of Tranſportation or Baniſhment 99. whereof two dead ſince their ſentence.

At *Hickes-Hall* the four were dealt with after the like manner.

A few words to be conſidered by Jury men, that they might regard their Oaths, their Law and Evidence, though they lay aſide Chriſtianity and Religion.

WHy do you ſwear well and truly to Try, &c. and true deliverance make, &c. and to bring in your Verdict according to Evidence, if you do not intend really ſo to do? And if you did intend, and truly deſire and endeavour ſo to do, how then comes it to paſs, that you ſo readily take the Judges Impoſitions and prejudiced Opinions, for a ſufficient evidential warrant, to clear your Conſciences in the ſight of God and men? Do you not know, that thoſe Indictments againſt thoſe harmleſs people, contains and expreſſes ſeveral crimes, which are the matter of fact, and ſhould be proved to you by ſufficient witneſſes? And are not you ſole and abſolute Judges of Matter of Fact? Are you bound in Conſcience or Law, to believe, or hear any Bitter, *Cain*-like ſpirited Judge or Lawyer, to tell you what matter of Fact is? Ought you not to conſult the Law it ſelf, which declares what the Fact is or may be, of which you are to judge, even according as the evidence in truth doth appear to you, and no otherwiſe? elſe how do you obſerve your Oaths? Surely you know, or ought to know, that all penal Laws plainly expreſſes the manner and matter of Fact, and alſo the manner and meaſure of the penalty or puniſhment; and doth any Conſciencious, Judicious Jury need to value or regard the Judges and Lawyers meanings, contrary, or beyond the expreſſed mind of the Law it ſelf? by which, and the evidence, you are bound by your Oath to judge and deliver up your Verdict in all Caſes: how can you anſwer when you are called to account before God or men, for bringing in Verdicts againſt inno-

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cent People contrary to evidence and the Law, for did ever any witneſſes give evidence otherwiſe then thus, (viz.) that they were met together, and that peaceably to worſhip God in ſpirit and truth? is not this the largeſt evidence that ever you had? which no Law in being is expreſly againſt? what if a Judge tell you that this is matter of fact, and ſay you muſt finde them guilty, when no Law of God nor man ſaith no, will you deſtroy the liberty (if not the lives) of your Neighbours and Countrey-men to pleaſe men of corrupt minds, who judge not for God, but turn the ſword againſt the Innocent, unto which thoſe that depart from iniquity become a prey? and can theſe things be done except you violate your own conſciences, and unman your ſelves, and ſmother your own reaſon, underſtanding and judgment, and ſo become Cyphers and Cloaks, to cover the deſignes of evil men, who thirſt after the blood as well as the liberty and eſtates of the people that truly fear the Lord? and is not this done by your hands, by and with whom they make a ſhew of a fair Tryal, when nothing leſs is intended, for may not you perceive though theſe harmleſs people plead Reaſon, Law, Religion, or Conſcience, all is to no effect or purpoſe, as to overturn the deſign and determination of the Judges, ſo longas you receive their Impoſitions, and are afraid of their threats? if the Priſoners plead, and the Law alſo ſaith that it is the end of any meeting, which makes it unlawful; yet if the Judge tell you that it is only meeting that is unlawful; are you not ready to diſregard the Priſoners plea, & lay aſide the Law, your own Reaſon and Judgment, diſpence with your oaths, and preſently become Vaſſals to the Judges Opinion, and ſo joyn hand in hand againſt the Innocent? Conſider this while you have time, and load not your conſciences with, or by adding Sin unto Sin, for a day of account will come; and as the hills and the Mountains cannot ſave, nor cover you from the wrath of the Lamb, ſo ſhall not you ſave them, but you both ſhall receive a reward by the hand of the Lord, according to your doings.

Reader, Thou may'ſt obſerve all along this brief Relation, what ſlender proof is made to ſerve the turn for a pretence, colour & covering under, which theſe Judges carry on their deſign againſt harmleſs people, that they might, with a ſhew of Juſtice, bring their

their determinations to pass; *viz.* to Judge and Condemn the Innocent; and that for no other cause than for meeting together according to the command of the Lord, and in obedience to his Requiring: And this is some of their first fruits they have, and do still offer up to God, for his Restoring, and keeping them in power, with the sword in their hands, which they turn against him, and his precious truth, and innocent people, who are freely given up to bear their cruel, unnatural, and unmanlike dealings. But, though they are endeavouring to over-run them by the Might of their power, and would trample upon a company of Innocent men and women of mine in the streets, yet shall they never attain their ends, nor finish their intended work against the Innocent and Oppressed servants of the Lord, no more than *Pharaoh* and other persecutors and oppressors did, who onely wrought their own destruction, and shall manifest themselves more and more to be more brutish than those they call heathen, in saying, that it is a crime to worship God, and in persecuting harmless people for no other Cause; and in due time it will appear what God these Judges serve and worship, seeing there is but God and the Devil, one of which all men obey; and by the fruits which are brought forth, it becomes manifest which of them these people do obey and worship: And may it not be said of *them*, *as Christ once said to the Scribes, Pharisees, and Lawyers*, (viz.) *yee are of your Father the Devil, and his works yee will do*; for are not his works manifest by these mens actions against the Lords Innocent people? in persecuting them onely and alone for serving, honouring, obeying, and worshipping, the Lord God of heaven and earth? And doth it not appear, that they are hard, and seared in their hearts and Consciences, who dare affirm publickly in the face of their Country, that it is Crime enough to meet to worship God in the Spirit and in the truth, and that the Law is against it? Did ever the Jews, the Gentiles, the Barbarians, Turks, or Infidels, or people of any Nation (that acknowledgeth and confesseth that there is a God) affirm the like? Shall not *Sodom* and *Gomorrah*, *Tyre* and *Sidon*, rise up in Judgment against this perverse, crooked, untoward, blasphemous Generation, who say in their hearts there is no God? for though *they sometimes confess him in words, yet in works they deny him*: who shall stand in the gap? who shall inter-

cede

cede for this Generation? for the cry, and the loud voice of the ſouls under the Altar, ſlain for the word of God, and the Teſtimony which they held, ſaying, *How long, O Lord, holy, and true, doſt thou not judge and avenge our bloud on them that dwell on the earth?* I ſay, this Cry hath peirced the heavens, and entred the ears of the Lord againſt this Generation; therefore tremble, ye uncircumciſed in hearts and ears, and be ſmitten with terrour, ye perſecutors about Religion, Church, and Worſhip, for behold, your portion is the ſame with *Cain*, your elder Brother, (who was the firſt murtherer about Religion,) and with the Whore, your Mother, who hath made Nations drunk with the wine of her fornication, and who is alſo drunken with the bloud of the Saints, and in whom is found the bloud of Prophets, and of Saints, of men and all that were or hath been ſlain upon earth; yea, in her is found the bloud of all the righteous ſince *Abel* to this day: therefore all perſecutors in Chriſtendome or elſewhere, who oppreſs, kill, and endeavour to deſtroy, and ſhed innocent Bloud, about Church, and Worſhip, & Common Service, you are Children of this Whore; and as you partake of her ſins, ſo you will aſſuredly partake of her Plagues, for ſtrong is the Lord that judgeth both her and you; and the Lord hath ſhewed many thouſands in this Nation and elſewhere, the ſecret Chambers of your Imagery, where you commit Uncleanneſs and Idolatry; and alſo what is in the golden Cup that your Mother holds forth to the Nations; and alſo what is under her purple, and ſcarlet coloured array, and her ornaments of gold, precious ſtones and pearls, and to them he hath lifted up her skirts, and made her naked and bare, and her filthineſs and fornication is ſeen in and under her glorious out ſide; and in vain do you, her children, endeavour to impoſe her Sorceries upon ſuch; if the Lord permit, ſhe may drink yet a little more of their bloud, but of the cup of her fornication they dare not, nor will not drink; for they know the true woman, the true Church, the Spouſe of Chriſt, (the Kings daughter who is all glorious within) and having ſeen her beauty and glory, and partook of her graces and vertues, cannot now follow other lovers, nor be forced by the power of the beaſt (which carrieth the Whore) nor yet by her fair allurements, to forſake and deny the true Church, though flouds of perſecutions follow her and her Chil-

Children; therefore in vain is the labour of Babels Merchants, and the power of the beast which defends them; against such a people whose eyes are opened, and whose understandings are enlightened, and whose souls have not only tasted, but daily feed on the bread of life which comes down from above, even from the heavenly *Jerusalem*, the mother of all the faithful, and the City of their Solemnity. I say, in vain do *Babels* Merchants, the children of the great Whore, and the Beast that carries her, endeavour to compell such to partake of her Merchandize, to drink down her Sorceries, and to become Members of their Church, whose glory is outward fair words, but foul deeds; white garments, but black souls; the blind, the ignorant, the dark in heart and understanding, the doubtful and unstable, the wanton, vicious, and voluptuous ones; these and such like she may prevail upon, and of such do her Church consist; of these are the Multitudes, Nations, Kindreds, and Tongues, on whom she sitteth, and over whom she reigneth, and hath long reigned,--- but the Lord in his exceeding riches, grace, kindness, and love, hath in this latter day caused his everlasting day to dawn, and his day Starr to appear, and not onely so, but the womb of the morning is opened, and the Sun of Righteousness is risen in the hearts of thousands, even of those over whom she reigned, and he hath redeemed them from under her, and out of the Nations, Kindreds, and Tongues; and as this Light and Glory, Riches and Love encreases and prevails in the hearts of people, (which certainly is to overcome) the Whore will lose her Dominion, Seat, and great Authority, and be cast upon a bed of torment, which is the determinate counsel of God, to bring to pass upon her; for *Babylon* is faln, and must yet fall, Sin, Violence, Oppression, Cruelty, and persecution had a begining, and must and shall have an end, and the whole Creation of God longs, groans, and travails for that day, even to enjoy her Sabboths, or rests, and to see sin and iniquity finished, and everlasting Righteousness brought in, and Judges restored, as at the first, and Counsellors, as at the beginning; and the knowledge of the Lord to cover the earth, as the water doth the Sea (or the deeps;) but the wicked must fill up their measure of doing wickedly, and the Righteous also must fill

up their measure of suffering innocently; and in the end cometh the *Reward of both.*

The memory of the just is blessed, but the name of the wicked shall rot. Prov. 10.7.

And may it not be said of Christendome, *as once the Lord said of* Israel, *Sodom thy sister hath not done, she nor her daughters, as thou hast done, and thy daughters.* Ezek. 16. 48. &c.

Postscript.

READER,

I do here present to thy view, a Narrative of the most malicious, wicked & Illegall Process against one of the persecuted and oppressed ones of Christ, called *John Otter* Shoomaker, who on the 25. of the 10*th*. Month called *December*, 1664. was taken in a Meeting at *Mile-end*, and from thence had before *William Rider*, and *Thomas Player*, called Justices, which Meeting the People of God called *Quakers*, have and do, in their usuall manner meet to worship God, as he hath made himself known in them, and unto them, the Relation extracted from his own mouth, is as followeth: The said *John Ottir*, with some of the people of God, called *Quakers*, being seized, in the said Meeting was brought before the two Justices (so called) *William Rider* asked him his name, the Prisoner

ſoner declared his name unto them; then he asked him his Dwelling place, or place of abode, the Priſoner asked him if declaring his name was not ſufficient; Then *Tho. Player* ſaid, No; but ſaid in his haſt, that if he declared not his place of Habitation or abode, he was to be taken as a Felon, or a Vagabond: The Priſoner anſwered that he had a dwelling place where neither thief, murderer, nor perſecuter could come: Then *W. R.* asked where that was? he ſaid in God. So they committed him to New *Bridewell*, as a Vagabond, where he was detained ſome weeks, and the Seſſions at *Hicks-Hall*, following ſhortly after, the ſaid Priſoner was called down thither, where were *Robert Hide*, and *John Keeling*, two of the Kings Judges, with other Juſtices (ſo called) who uſually ſit there, and there was three Malefactors, who were Priſoners at the ſame time, that was brought down to the Seſſions, who was called to the Bar, *John Otter* being alſo ſet to the Bar, the Judge asked him his Dwelling place? the Priſoner anſwered him as he did the ſaid Juſtices; then after ſome conſultation with the ſaid Juſtices, the Judge pronouced Sentence againſt him with the reſt, that he ſhould be Tranſported beyond the Seas to any of the Kings Forreign Plantations; without asking the Priſoner any thing, or taking notice in what Capacity he was, only he asked the Keeper if he had the Correction of the houſe? who anſwered he had been in the Stocks five times; and ſo was returned to Priſon, having received the ſentence as a Vagabond; their proceedings being ſignified to the Councel, at the deſire of two men, one called *Tho. Coltloth*, the other *Richard Sherrwood*, men having dealings to *Virginia*, the ſaid Priſoner was granted unto them with the three Malefactors,

to be sent to *Virginia*, there to be sold Slaves for seven years. Now whoever thou art that reads this Narration, and the foregoing Relations of the several tryals of the people of God, called *Quakers*, comprehended in this Treatise, and if thou weigheſt things in the juſt ballance of Truth, which God hath placed in thee, thou wilt ſee how oppreſſion is added to oppreſſion, injury to injury, miſery to miſery, and all to ſet up luſt inſtead of Law; and how the Law is ſtrained, and ſtretched, to accompliſh their envious devices; For the Statute made and provided in that caſe, againſt Rogues, Vagabonds, and ſturdy Beggers, doth ſhew and nominate who are ſuch, before puniſhment is proceeded unto, as in 39. *Eliz. cap.* 4. ſheweth, Firſt, 'That all perſons calling themſelves 'Schollars, going about begging, all Sea-faring men pre-'tending loſſes of their Ships or Goods on the Sea, going 'about the Country begging, all idle perſons going about 'in any Country either begging, or uſing any ſubtle craft, 'or unlawful Games and Playes, or feigning themſelves to 'have knowledge in Phyſiognemy, Palmeſtry, or other 'like crafty Science, or pretending they can tell Deſtinies, 'Fortunes, or ſuch other like fantaſtical imaginations, all 'perſons that be or utter themſelves to be Proctors, Pro-'curers, Patent gatherers, or Collectors, for Goales, Pri-'ſons, or Hoſpitals, all Fencers, Bearwards, Common 'Players of Interludes and Minſtrils, wandring abroad, all 'Juglars, Tinckers, Pedlars, and petty Chapmen, wand-'ring abroad, all wandring perſons, and common Labou-'rers, being able in body uſing loytering, and refuſing to 'work for ſuch reaſonable wages, as is taxed or commonly 'given in ſuch parts; all perſons delivered out of Goales 'that beg for their Fees, or do travel begging, all perſons

as

'as ſhall wander abroad beging, pretending loſſes by fire,
'and all ſuch perſons not being Felons, wandring and pre-
'tending themſelves to be *Egyptians*, or counterfeit *Egyp-*
'*tians*, ſhall be taken, adjudged, and deemed Rogues, Va-
'gabonds, and ſturdy Beggers, and ſhall ſuſtain ſuch pain
'and puniſhments, as by this Act is in that behalf ap-
'pointed.

Now unto you Judges and Juſtices who have paſſed, and given your conſents unto the ſentencing of this innocent man for Baniſhment, and pretend the Law for it, I ask which of all or any of the capacities of perſons adjudged to be Rogues, Vagabonds, and ſturdy Beggers, by this Statute did you find this Innocent perſon, which of your doores was he taken begging at? or any others? or what practice elſe did you find him in which this Statute doth adjudge? what muſt he be expoſed to the uttermoſt ſeverity mentioned in the ſame, that is baniſhed? before you had proceeded to the ſentencing for Baniſhment of this Innocent perſon, under the name of Vagabond, Rogue, or ſturdy Beggar; he ſhould firſt have been proved ſo to be, or it ſhould have been made appear unto you, that he had been found in the quality or qualities above mentioned, and if you had proved him to be ſuch a one, or he had appeared ſo to be, yet that is not ſufficient for you, who ſo often repeates your being upon your Oathes, and that you muſt do Juſtice according; to proceed to Baniſhment, for they muſt appear to be dangerous to the inferiour ſort of people where they ſhall be taken, or otherwiſe be ſuch as will not be reformed of their Roguiſh kind of life, by the former Proviſions of this

Act:

Act: If he had been found such a one, as you have sentenced him to be, nevertheless he was to have been referred to the former Provisions of this Act, and so then to have proceeded according; but right or wrong whoever they be that fear God, and make conscience of their wayes before him, if they come but within the verge of your fury, their fare is all alike; if one snare will not do, another ginn shall, and so the Innocent are deprived of their Birth-rights outward, which is the equity of Laws made and provided to secure every free-born *Englishman* in his Right and Propriety, and the equal and impartial ministration and distribution of them; and they are oppressed in their Consciences inward, by that persecuting Spirit which seeks to dis-throne God there, and exalt it self, but, be it known unto you, we neither can, nor shall bow unto that Spirit, the way you take to work us to Conformity, is a contrary way; it is not swords, staves, halberds, nor your Goals, and your cruel Exercises imposed there, and inflicted on our bodies will do it; I tell you, we are gentle to lead, but otherwise to be driven, is unnatural to *Englishmen*, and such as fear the living God, and no man this day in *England* can charge us with evil justly: as we are a people, and God, even God eternal, beareth record unto our Consciences of the same, you have waded very far in this work, considering your day; well would it be for you, if you laid it to heart, and them also who whets you on to this work, of whom it may be said, as of old, Come, let us smite with the Tongue, and smite you with the Fist; and so the Oppression and Persecution of Gods People is divided between you; and they

they are ground betwixt you, even you Lawyers and Prieſts, as between two Mill-ſtones; but in due time the Lord will ariſe and plead our Cauſe, and give Judgement to our enemies, yea, righteous Judgment, and all the Perſecutors of his Innocent People ſhall know it; Although we are made in this day, even the Spunge of the Nation, to drink in the implacable fury of your Malice, yet know, the very dregs of your Cup is reſerved of the Lord for your ſelves, and in due time you ſhall drink the ſame; and when you are under Judgment, then it will be given you, to remember them whom you have moſt injuriouſly, and unrighteouſly oppreſſed.

I ſay, Mind, and give good heed unto what is ſaid, for your day haſtens.

THE END.